THE PACIFIC

A religious and family paper

Volume LV. SAN FRANCISCO, JUNE 22, 1905 Number 25

Pacific Theo Sem Reading Room

THE DOOR OF GOD'S FOREVER.

When fades away the summer-light
  Thought's quiet bells start ringing
Like bird's song, soft-voiced in the night—
  As though it dreamed of singing.

Or sometimes like the pattering rain
  About night's dark folds driven—
The sobbing of the heart's dull pain
  When all its hopes are riven.

But hush, my soul, night hath its part
  In every true endeavor;
'Tis but the winter of the heart,
  The door of God's "forever."

The night of tears is not our foe,
  Nor doubt, that holds us waking,
If truth but show the way to go
  When each new day is breaking.

Sunset and sunrise kiss the night;
  God's summer-thoughts our sorrow;
And love just loves, nor heeds affright,
  But leaves with Him tomorrow.

—LOUIS K. DEVERELL.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

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THE LARGER PLAN.

A plan is in this life of mine,
Despite its sin and wrong;
Beyond my will a hand divine
Has led my steps along.

I've traveled oft a thorny way
Which I could not refuse,
But mercies followed, day by day,
More than I dared to choose.

If in my youth, my heart proposed
Which way my steps should tend;
I'e found in truth, a will disposed,
The journey and the end.

Man's way, I find, is not in man,
To order and control;
There lies above his partial plan
A larger, grander whole.

J. S.

The Church Forum.

A BIBLE ON THE BATTLEFIELD.

A veteran of the Civil War writes to the Bible Society:

"Your appeal of March 8th for funds for the distribution of Testaments and gospels to wounded Japanese soldiers touches a tender place in my heart. Forty-two years ago I was a wounded soldier on the banks of the Mississippi near Vicksburg, in a damp and lonely tent all summer, a large part of the time delirious with gangrene. My only companion was the little Testament the Branch Bible Society at Quincy, Ia., gave me, amongst the rest, as we marched away to war. How well I remember that little Testament. When my temples were throbbing with fever and my wound was excruciatingly sore, I could then turn to the light and read a few verses from the little Testament, and oh! how it warmed my heart to know that Jesus died for me. There is no healing salve like the assurance of the Holy Spirit in the heart. Everybody said I must die, but here I am. I send you three hundred dollars to send Testaments or gospels the speediest way to the wounded Japs."—Bible Society Record.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday June 22, 1905

LESS RIGOR DEMANDED IN CHINESE EXCLUSION.

Secretary Taft has spoken on the Chinese question as all brave men, whether in politics or not, should speak. This American nation must be brought in some way to give the Chinese humane and Christian treatment. We do not care how this is accomplished, whether through the alarm that arises from an endangered commerce, or from a manifestation of the recognition of the fact that brotherhood demands it, and action accordingly. The latter is, of course, the higher ground, but the main thing just now is to get for them just and fair treatment as human beings. Paul, it will be remembered, in his letter to the Philippians, thanked God for the preaching of the gospel whether in pretence or in truth. So we today rejoice in that the endangered trade with China has led different commercial interests in the East to protest against the injustice to the Chinese.

That a member of the President's Cabinet should declare against this treatment is significant. That he should have the courage to declare the demands of certain persons on this coast as unreasonable, and express the conviction that it is the duty of Congress and the President to disregard them, is greatly to his credit. There was true manhood in that utterance. Thankful are we that Mr. Taft stands in the front ranks of the men to whom it has been given to shape the destinies of the nation. This shows him to be a man after Roosevelt's own heart; yes, after God's heart.

In his remarks Secretary Taft asked: "Is it just that for the purpose of excluding or preventing perhaps 100 Chinese coolies from slipping into this country against the law, we should subject an equal number of Chinese merchants and students of high character to an examination of such inquisitorial, humiliating, insulting and physically uncomfortable character as to discourage altogether the coming of merchants and students?"

To this the San Francisco Chronicle makes a very amusing reply, saying that it was to prevent the fraudulent coming in of coolie laborers as merchants that the screws were put on and that for this reason they must be kept on. With as much reason might we treat all travelers between the ports of this and other countries ignominously because now and then some one succeeds in smuggling in some article without paying duty thereon.

We can have the laws so arranged that all this disrespect will be impossible and and yet our country be not flooded by coolie laborers. But, far better that a few should slip in than that we should ruin our trade with that rapidly advancing empire, to say nothing about an attitude which cannot be excused at all from the Christian standpoint.

It is gratifying to see that papers all over the country are taking a stand against the indignities which have been heaped upon the Chinese in the rigorous enforcement of the exclusion law. The Portland Oregonian says: "It is not just. It is not business. It is not good sense. It does not pay the United States. The United States determined long ago to exclude the coolie or contract laborer, and it has adhered uniformly to that policy. There is no demand from any source that it be changed; but there is a demand that we conduct ourselves with decency and propriety toward our friends and customers, the Chinese merchants."

The New York Post says: "Because a few people of demagogical importance hate all Chinese and believe it is impossible to tell a mandarin from a coolie, our whole nation treats all incoming Chinese as potential criminals. Against this policy humanity and trade interest combine. When they fight this very ugly parochialism and try to force Americans to think rationally on a matter of national interest the President and Secretary Taft may count on the support of all other good citizens."

Among the leading Eastern papers indorsing Secretary Taft's utterances are the New York Sun and the Globe. The latter paper states that our cotton trade with China amounted to $21,000,000 last year and that it would have doubled this year if trade relations had not been interrupted. While the Globe is of opinion that the loss of this trade is a high price to pay for international bad manners, yet that which we pay in the loss of reputation for good manners it regards far greater, and thinks it should cause more indignation.

The San Francisco Call cited last Saturday an instance of injustice under the existing rules for the enforcement of the exclusion law:

"A Chinese merchant, a man of financial standing, desirous of stimulating trade between this country and China, landed here properly certificated on May 2, 1904. He was practically jailed while his right to land was under examination. His confinement was compulsory. He could neither land here nor go back to China until his case was settled. The first stage of his case took until June 23. The decision against him was transmitted to the Department of Commerce, and there was finally reviewed, decided in his favor and the decision promulgated August 1. This merchant had been

held a prisoner nearly four months before he was permitted to land in a country whose trade with his own he desired to increase."

The Call takes its stand then on the side of business and humanity and says:

"Now if the policy to be served by such treatment of merchants is of more importance than our foreign trade with China, then that severe treatment should continue, until no merchants come and those already here find their efforts to export our goods to their country thwarted by our classification of all Chinese as coolies. If, however, our share of the vast commerce of China is of more importance than the satisfaction of making prisoners of Chinese merchants, we should accord to them the simplest human rights and treat them at least as well as we treat imported dumb brutes."

It seems as if there could reasonably be but one opinion in regard to the unwisdom of the treatment accorded the Chinese. Strangely, however, labor organizations on the Pacific coast are already denouncing Secretary Taft, and if he ever had any desire to be President, he may lay aside all thought of support from these organizations. But, evidently, Secretary Taft would rather be right than be President. And he is right, and we are of opinion that a large majority of the American people will indorse his position.

What a bombshell his declaration was! The audacity of it from a politician was remarkable. This very audacity has cowed to some extent some of the hot-spurs on the other side, and they have not been as free with their tongues and pens as they otherwise would have been. Perhaps out of it will come more sober sensible thinking on the part of those who get panicky every time a Chinaman shows his face on an incoming steamer.

The Chinaman is over there across the waters. Distance has been annihilated by our modern civilization. We've got to live with him in a friendly, neighborly way, just as with other peoples, and the sooner we realize it and act accordingly the better will it be for us.

The Pacific Coast in Brief.

The baccalaureate sermon at Whitman College, Walla Walla, Washington, was given this year by the Rev. W. G. Giboney, pastor of the First Presbyterian Church of Spokane.

Oregon people were pleased in that the Californians who went there last week on the Promotion Committee excursion showed that they were there not in the interests of California, but of Oregon and the whole coast. Our fellow citizens are to be commended.

Whitman College has a Roosevelt chair. We do not mean by this that President Roosevelt has endowed a professorship in that institution or that some one else has endowed one and so named it. But Roosevelt visited Whitman two years ago and the chair in which he sat is treasured now by each senior class and is handed down to their successors with special exercises just before their graduation.

Los Angeles papers announce the call of the Rev. Burt Estes Howard to the Church of the Unity in that city. Mr. Howard was pastor some years ago of the First Presbyterian Church of Los Angeles, but withdrew from the Presbyterian ministry and has of late been a Unitarian. He was for a short time a professor at Stanford. He has spent the last two years in Germany. It is expected he will begin his work in Los Angeles early in September.

It is reported that in the year 1900 two citizens of San Francisco made a wager as to the population of the city in 1925. President Sharboro of the California Promotion Committee estimated it at one million. Mr. P. C. Rossi did not think it would reach that figure. We are of opinion that Mr. Sharboro will be called on to give the dinner should he be living in 1925. The only thing we can think of that might give San Francisco a million people by 1925 is a tunnel under the bay, which might lead to a consolidation of the cities about the bay. A consolidation now would make a city of about 600,000 inhabitants.

Tacoma's estimated population is about 74,000, according to the number of names in the new city directory. Five years ago the population was 42,000, and a year ago it was 67,000. Pacific coast cities are growing rapidly. Tacoma has considerable manufacturing and her growth during the last few years has been substantial. The Seattle Post-Intelligencer congratulates Tacoma on this growth and indicates what Seattle's progress has been by the statement that the buildings erected during the last five year exceed the number the city had when the last census was taken. And all the Puget Sound cities are said to have had rapid growth of late. We are glad to note this fact. It has been the same in California. Especially has this been so with San Francisco, Oakland, Berkeley and Los Angeles. Berkeley, in all probability, had the highest per centage of increase last year of any city on the Pacific coast.

Certain Los Angeles people are agitating the regulation of the saloon business on the Gothenburg plan. There will, in all probability, be submitted to the voters ere long an ordinance reducing the number of saloons from 200 to 75, and limiting the profit of the corporation controlling the business to six per cent on its investment. Should this plan carry the saloons in the residence districts will be replaced by coffee clubs. Advocates of this plan express the conviction that if submitted to the people it will carry by a majority of at least two to one. Among those who favor the plan is Police Commissioner Mason, who says: "I regard the Gothenburg plan as an exceptionally good one for saloon regulation. I hope it can be installed here. But whether it is or not we must have a high license, $200 a month at least." Wherever it has been given a fair trial the Gothenburg system has greatly reduced the consumption of liquors. It seems the best plan just now for Los Angeles, and we hope it may be inaugurated. The scheme provides for the paying of the saloon men a fair price for the business as it is now carried on. It is said that a large part of the half million dollars necessary for the financing of the plan has been subscribed.

California and the educational world in general is indebted to the Hon. Andrew D. White, the noted educator and diplomat, for a suggestion which led to the selection of Dr. David Starr Jordan as president of Stanford University. In his Autobiography, recently from the press, Mr. White says: "To this institution I was attached by a special tie. At various times the founders, Governor and Mrs. Stanford, had consulted me on problems arising in its development; they had twice visited me at Cornell for the purpose of more

full discussion, and, at the latter of the two visits, had urged me to accept the presidency. This I had felt obliged to decline. * * * It was after this conversation that, on asking whether there was anyone suitable within my acquaintance, I answered, 'Go to the University of Indiana; there you will find the president, an old student of mine, David Starr Jordan, one of the leading scientific men of the country, possessed of a most charming power of literary expression, with a remarkable ability in organization, and blessed with good sound sense. Call him.'" He was called, as all the world knows, and has made one of the best of university presidents—having led the young university to high standing among the universities of the world.

Chaplain Rowell of the San Francisco Port Society reports receipts for the year 1904 of $2,428.35. He says: "Our old subscribers stand by us faithfully, though some are taken from us by death each year. Mention is made in the annual report of the help rendered by the Christian Endeavorers of San Francisco, who give an entertainment for mind and body once a week and on Thanksgiving day. It is said that the sailors appreciate their kindness greatly. Nearly six thousand persons have been led to Christ since this work among the seamen was begun, and many of them stand today among the most faithful Christians in churches scattered all around the world. The reading room is a very important factor in the work. Men go there to read and to write letters and to receive letters which have been waiting for them while at sea, who would not at first go to a religious service; but in this way they come gradually under an influence which results in bringing many of them into the religious life. During the year 1904 there were 1,258 visits made to ships and 1,840 to boarding-houses and families. Verily, the work among the seamen is a good work, and Chaplain Rowell should have our cooperation and our prayers. For nearly half a century he has stood nobly by the work, and in the lives of those whom he has led to Christ his influence encircles the globe."

The Portland Ministerial Association recently chose the Rev. Dr. E. P. Hill, pastor of the First Presbyterian Church, to represent them at the meetings of the Federated Trades Council, and the Council chose Mr. R. A. Harris to meet with the ministers. The Portland Labor Press says: "Dr. Hill is one of the foremost ministers of Portland, and his identification with organized labor's representative body of this city is, we predict, the beginning of a better understanding between two of the greatest institutions of the world—the church and organized labor." The Press made mention then of the first attendance of the labor delegate at a Monday meeting of the ministers, stated that he was given a hearty welcome, and continued: "Dr. Hill can be assured that he will be accorded the same treatment by the Council, and in a manner that befits a gentleman. He will not, perhaps, find as many in the Council familiar with the classics, as in his own organization, but he will find many good, honest fellows, who are not at all bad to meet. We trust that the exchange of delegates will yield profitable returns to the Church and the great mass of people who belong to the industrial crafts." How long this arrangement has been working we do not know. This information came to us not direct from the paper from which quotation is made, but from The Christian Socialist, a paper published in Illinois. We were pleased to learn of this friendly interchange. It is as it should be; the Church and the labor organizations need to get closer together. It is to be hoped that this arrangement in Portland will work so satisfactorily that it will lead to similar arrangements in many other places.

The American Board has issued a beautiful four page folder giving the itinerary for the meeting which is to be held in Seattle from September 14th to 18th. There are fine pictures of Mt. Rainier, the Whitman monument, the Whitman memorial building at Whitman College, at Walla Walla, Wash., and of Plymouth Church, Seattle. The announcement states: "One of the most delightful features of this excursion will be the side trip to Walla Walla, the city of Whitman College and the scene of the labors of Marcus Whitman and his associates. When the "Oregon Country" was still foreign land, in 1834, Marcus Whitman and H. H. Spaulding were commissioned by the American Board to work among the Indians 'beyond the Missouri River.' Whitman settled at Walla Walla and continued until the massacre in 1847 broke up the mission. Under the escort of President Penrose of the College, the company will visit Whitman's grave, the monument and the College. Supper will be served by the people of Walla Walla and informal addresses will be given in the College chapel. This side trip will also carry the train through the heart of the famous wheat country of eastern Washington." It is stated further: "After adjournment of the meeting, a party of officers of the Board and leading speakers on the program will start down the coast in order to hold missionary rallies. A stop of one day will be made in Portland in order to visit the Lewis and Clark Exposition. September 21st-24th will be spent in San Francisco, with missionary meetings on the 22d and 24th, in connection with the annual meeting of the Northern California Association, leaving the 23d free for sight-seeing. The party will start for Southern California on the morning of September 25th to hold a missionary rally with the Southern California Association September 26th, at Los Angeles. All in attendance at the annual meeting are invited to join the party, which will afford an exceptional opportunity for seeing California." It is thought that the Board meeting will bring to our coast a large number of representative Congregationalists. The special train is announced to leave Chicago on Saturday, September 9th, and Sunday will be spent in Minneapolis. If Dr. Hallock should be aboard thereafter, and he in all probability will be, the delegates will be well prepared for the beauties of nature which they are to see on the coast, for no one appreciates them more than he, and none delight more in presenting them.

The Religious World.

The Rev. Dr. Campbell Morgan is a favorite in the Fifth Avenue Presbyterian Church, New York. We believe his last sermon in this country last year was in that church. He is to preach there several Sundays this year in July and August.

The Westminster says of the Rev. Dr. Mackenzie, formerly pastor of the First Presbyterian Church of San Francisco: "Sane in counsel, quick in leadership, unassuming in character. New York is proud of him because he is hers, and the West still claims him for her own. One of Presbyterian's big men, who belong to the whole church."

Sunday-school children in Brooklyn, N. Y., to the number of 125,000, marched in annual parade one day last week. It was suggestive of the Children's Crusade centuries ago. The children of today who march under the banner of the Cross are crusaders in a worthier cause than were they who marched long ago to win the Holy City from the hands of its despoilers.

According to the Boston Transcript the scarcity of new men for the ministry becomes more acute as the theological seminary commencement season reaches its height. "Especially is this scarcity felt in the West. Several seminaries report that their graduates this year are absorbed by churches located within one hundred miles of them. Committees from Western churches, and from Western State associations are going East in search of men, and going back home again without them. Only two seminaries so far as reported are graduating more students this year than last, and most of them are falling fifteen to twenty per cent below normal years. Almost the only Protestant church where conditions are at all hopeful is the Lutheran. In the Episcopal, the Baptist, the Presbyterian, the Congregational, and the Methodist churches reports of scarcity of men are general. In some sections, especity in the West, twenty per cent of the churches are pastorless from lack of men."

A great change has come about during the last few years in the attitude of people toward religious meetings on the streets. The Chicago Chronicle comments as follows: "The fringe of sneering idlers which once surrounded such gatherings has given place to a quiet and apparently interested throng of people who may not be enthusiastic, but who certainly are not contemptuous. The hoodlum who formerly made it his business to disturb street meetings either has been converted or realizes that public sentiment is hostile to him. At any rate he has disappeared. The street evangelists have won their way into public respect; what influence they have exerted upon religious sentiment remains to be seen. It is fair to presume that the influence has been considerable, since the growth of the Volunteers and the Salvation Army signifies that the additional membership is composed of converts from agnosticism or indifference. It is also reasonable to assume that many are influenced who do not join the organizations, preferring to affiliate with one church or another. At any rate, there can be no doubt as to public sentiment toward the streets evangelists. It is respectful and friendly where it was once indifferent or even hostile. The evangelists have conquered the doubters, which is the best testimony to their earnestness and sincerity."

The Rev. F. B. Meyer stated in an interview when he returned to London that the temptation of the American minister is to preach on up-to-date subjects suggested by the newspapers rather than to give the people truths dug out of the Bible by personal study. He believes that the pulpit should pronounce on all great public questions, but that this should be subsidiary to the great doctrines and principles of the Christian faith. He would have ministers give more attention to exposition which he regards as the mainstay of English preaching. Mr. Meyer reports that the encouragement meted out to him in this country far exceeded anything that had theretofore fallen to his lot. As to the Pacific coast his words were: "I never had such vast audiences as those on the Pacific coast, and such eager interest in the inner message of the gospel." Looking to the future he said: "I come back to this country feeling that, after all, the best work of my life will be done in connection with a fixed sphere of operation; that to be the minister of a strong and united church affords an even wider space of usefulness than addressing crowds whom one leaves after a few days. I long to make Christ Church more and more an object-lesson, showing how deep spiritual earnestness and power may be combined with practical methods, and how all classes may meet in one great church life."

The Rev. W. C. Dodd, a Presbyterian missionary in the Laos country, north of Siam, has furnished some interesting information concerning the religious belief of some of the people of Laos. The report of his interview with Kun Tum, a chief who is at the head of eight villages has been summarized as follows: "Kun Tum talks of the native religion and says that his people do not worship ghosts or spirits, as do many of the Siamese, but that they believe in one God, who inhabits the etheral expanse. He is creator of all, including the human race. According to his religion, the original man and woman had three sons. The oldest was ancestor of the Asiatic people. The second took to wife a monkey and was ancestor of the white race, which is consequently active, energetic and cunning; too much for their other brethren. The younger son was ancestor of the black race. All the brothers originally worshipped God and had a book from him. The belief is that the white brother and his family were bad and were sent away from the others, taking the book with them. Other writings were revealed to those who remained, but most of the revelations have been destroyed. To the people of Kun Tum were given two great pillars of stone. These they were instructed to protect and preserve. They were also instructed to keep alien people out of their country, but were told in a revelation to submit to the British. The stone pillars are to be guarded until God appears in human form. This they expect soon to occur. The ancient legend, told thus briefly, fits well with the return of the white race with a book, the Bible; and this native chief says that he and many others wait to see how it shall fare with those who have become Christians, in order that they may judge whether the religion with a book is really their primeval religion, and the book the one taken from them so long ago.

Busy World Notes.

The first school west of the Rocky mountains was taught at Vancouver, Washington, in 1832, by John Ball. His daughter, Mrs. Kate Ball Powers of Whittier, California, was in attendance last week at the annual meeting of the Oregon pioneers.

In the law department of the University of New York twelve of the 157 graduates this year were women. The first prize was won by one of the women, Miss Alice Dillingham of Englewood, N. J. We hear much about the Yellow Peril these days. But what kind of a peril is this? Pretty soon some of our daily papers will be crying out in the interests of the men of the nation that the women are taking too many of the prizes, and that there will have to be erected some more exclusion barriers.

Some time ago we called attention to the deleterious

qualities of Liquizone, a preparation which has been widely advertised of late as a medicine, and advised against its use. This advice was based on the accounts of several analyses made by chemists of high standing. Now comes the Board of Health of San Francisco and forbids the sale or the giving away of the preparation within the confines of the city and county of San Francisco. The city chemist says that no objection can be urged against its external use, and that it may have value as a disinfectant, but that used internally it is a pernicious drug.

The Congregational Education Society held its 89th annual meeting in Boston on Monday of last week. The financial statement showed that donations from churches were $63,155 and legacies $19,037. These, with other receipts, give a total of $155,165, as against $115,023 in the previous year. Expenses of administration decreased $2,290. It is said that the college work of the society will not be complete until it has founded colleges in Texas, Montana, Wyoming, Idaho, Arizona, Nevada, Indian Territory and New Mexico, and it is stated that a generous supporter of the society, a well-known philanthropist, has already selected sites for some of these institutions.

Some of our readers will remember Mr. Raymond Robbins, a young man of wealth, who had quite an adventurous career in Alaska a few years ago and who as a lay worker carried on the Congregational church work at Nome in so admirable a manner for several months at a very critical time in its history. For a time it was thought that he might enter the regular work of the ministry, but he chose to enter social settlement work in Chicago in which he has attained considerable prominence. His marriage to Miss Margaret Dreier of Brooklyn, N. Y., is announced to take place soon. Miss Dreier, also a person of wealth, has been very active in settlement work in New York. That many of the young people of our land should give themselves to such work is one of the good signs of the times.

Elsewhere we make quotation irom leading papers concerning Chinese exclusion. After that article was written an editorial in the Los Angeles Times came to our notice in which there was similar wise declaration. The Times says that "a halt must be called in the maladministration of the law by which Chinese entitled to admission to this country are subjected to insult and humiliation upon the false assumption that they are interlopers." Strangely, however, The Times seems to contemplate for a more welcome entrance among us only the merchant class, remarking in a note elsewhere in the same issue: "If the exclusion law is to be so construed or modified as to admit Chinese students we'll probably find that about 100,000,000 Chinamen have suddenly become inspired with the most intense desire to study everything in the books from Confucius down to Laura Jean Libby and Mary Maclane." Nonsense! The law should be so changed as to make it possible for Chinese students to come to this country in far greater numbers than they will come if they are treated as those young men were who came here a few years ago with Miss Miner, an American Board missionary. It is important that we acquire that influence in China which we can acquire in no other way than by making easy for her young men to come here to be educated in our colleges and universities. Japan realizes the influence to be acquired by encouraging the going thither of the Chinese youth to be educated. If we listen to the alarmists we shall realize it when it is too late either for our good and for the highest good of those millions over there in China to whom we owe a duty. Freely this nation has received; freely it should give.

GOD CAN RUN THIS WORLD WITHOUT THE CAUCASIAN.

A Difference of Opinion as to the Color Line in Dixie. Editorial Comment on Race Pride in General.

The Rev. A. M. Shaw of Oakland, a Southern man, writes in The Tribune, concerning the drawing of the color line on Booker T. Washington in a Pullman car recently in the South, and proceeds to try to show that the "Jim Crow" laws instead of involving a discrimination against the negro are actually made and enforced in his interest. In regard to waiting rooms, coaches, and seats in street cars, he says: "The laws specifically state that they are to be equal but separate. And I have observed in my extensive travels in the South that, where the passenger traffic is about equally divided between the two races, these laws are enforced without discrimination. A colored man who goes into a street car seat, a passenger coach or waiting-room which is reserved for white people is promptly ousted. And when a white man goes into the negro's apartment car or waiting-room he is ousted with equal promptness. Booker Washington and Governor Terrell of Georgia could ride in the same coach all day, not only with comfort, but with pleasure to both. But there are many negroes with whom Governor Terrell would not like to ride—and many of them would not like to ride with the Governor. And there are white people—more or less ignorant and vicious, no doubt—but there are many such—who would not like to ride with Washington and would make it unpleasant for him if forced to do so. If this be true, and it is true, it does not take a wise man to see what the result would be if all the whites and all the blacks, good bad and indifferent, were allowed (or compelled) to ride together. And let it be always borne in mind that the white man is the stronger, and in every clash among the lower elements the negro is doomed to come out second best. Thus these laws protect the negro—the bad negro, against himself; and the good negro against the bad element in both races. I do not emphasize the protection afforded white men, good or bad, for they are usually able to protect themselves."

This statement was drawn out by the recent address by the Rev. C. R. Brown, which was reported in our columns last week. Mr. Shaw says that he was much pleased with the candor and fairness with which Mr. Brown spoke of the South and its problems. And he says further:

"I agree with Mr. Brown that it seems hard that a man like Booker Washington cannot have the privileges of the sleeping cars when prepared to pay for them. This, however, is the "irony of fate" and not the fault of legislators. Laws cannot be made for exceptional cases. The white and colored people must occupy separate accommodations, for reasons already given. Washington is a colored man. He cannot, therefore, ride in a sleeping car devoted to the use of white people. But the railroads do not provide sleeping cars for colored people, and this, for the reason that few colored people travel long distances, and most of those who do prefer a free reclining chair to a berth in a sleeper at $2 a night. All this will be changed in

with the leaders of native thought in India and Japan and in his study of what British rule was in India and native rule was in Japan, he came home to conclusions a few years. As wealth and culture increases among the negroes, sleeping cars for their accommodation will be in demand. And when the demand is felt the sleeping car companies may be depended upon to provide the supply.

"Finally, allow me to point out, that as two families will usually be better friends and better neighbors by occupying separate homes and not mixing their domestic affairs too much, so the white people and the negroes are becoming better friends as they learn, with the passing of years, to walk more and more in their respective paths, forcing nothing, but allowing each to determine for himself to what extent he will mingle with the other race."

Of interest and value in connection with this statement is an article concerning the improvement of the negro by the Rev. Dr. A. F. Beard of the American Missionary Association, in the last number of the Association magazine. We quote from it as follows:

"The negroes will never improve if the worst traits of the least industrious and moral of the race are accepted as fixing the standards for all who have the misfortune to be born black. There has been too much of this wholesale classification of negroes, and its result has been to discourage and obstruct in every possible way the tendencies to progress which a wiser policy would have fostered and stimulated. * * * People may call the West 'wild and woolly,' and away from cultivation it is, but it is everywhere broad and free, and those who are seeking homes for themselves and their chlldren like this. The South has more than its share of poor land, and is handicapped by its restricted social condition. This sheds some light upon the question of immigration in the Southern rural parts of our country. The negro farmer will always be needed.

"Jim Crow cars are justified for Jim Crow people. People who herd, should herd together. This South and North and everywhere. The President of the United States has one word—'decent'—which he is extermely fond of using. * * * Well, there should be an aristocracy of decency. People uncouth, ragged, unclean and smelly, whatever their color, belong in Jim Crow cars. The iniquity is, in relegating people who are 'decent' to the companionship of those who are not. It is not a right thing for a railroad company in the North to put unwashed immigrants in by the side of the President's 'decent' people. It certainly is wrong to compel those who are irreproachable in person and character to travel among those who are not, simply because of race or color. In New Orleans the other day I was interested in the fact that the trolley cars now have sections 'for white' and sections 'for colored.' The division is not for the clean and unclean, but for the colored and the uncolored. A gentleman of slight color who lives in an excellent residence on a main avenue in New Orleans has under his direction a number of white men a shade whiter than he, who receive instructions from him and who report to him, but he cannot ride to his place of business in the same section of the trolley with them.

"Let us hope for the day when discriminations shall be made on President Roosevelt's basis. It is a great injustice which generalizes a people into a common class and ranks the highest with the lowest. White people do not do it for themselves. White people have their degenerates and their unregenerates, their bank-negro race who are educated, industrious and self-respecting are weighed down with the burdens of an entirely different class of their race. They carry the weight of it on their souls. They are made to bear the reputation of those who are low down."

From the Christian standpoint we believe that Dr. Beard's attitude is the correct one. There should be Jim Crow cars only for Jim Crow people. The South may not be able to attain to this just now, nor in the near future; but toward this it should work.

We fear for the proud Caucasian race great tribulations if this spirit of race pride continues. God is saying plainly now concerning the black man and the yellow man, as he said of old to the Egyptians concerning the Israelites, "Let my people go."

Russia, reaching out to dominate selfishly all Asia, has had a bitter lesson. Evidently God has some purpose in keeping these backward nations intact. The time has arrived when people begin to see that the African and the Asiatic are destined to play an important part in the world's great future.

Let us as a people see to it that we do not get in front of the car of progress. God can run this world without the Caucasian.

ANGLO-SAXON CIVILIZATION.

Comment by the Boston Transcript on a Recent Address by Dr. Charles Cuthbert Hall of Union Theological Seminary.

It has been the self-assumed role of Britons and their American descendants to rule the major portion of the earth. No longer ago than Jan., 1904, so sober a historian, man of letters and affairs as Woodrow Wilson, now president of Princeton University, said: "The Anglo-Saxon race has to reconstruct the affairs of the world, and it would be a shame for them to withdraw their hand." Senator Beveridge of Indiana, in one of his earliest speeches in the Senate, described Anglo-Saxons as an elect people foreordained to colonize and to conquer. Of late there have been signs of a more modest attitude, a disposition to be less certain of the destiny's bidding; and the success of Japan in the Far East, with its warning to all Caucasians that an Asiatic people has power to guide and defend Asia, will not be lost, or fail to produce yet greater Anglo-Saxon modesty.

Mr. John Morley, when he was with us a few months ago, said that he found no satisfaction in the prediction that three-fifths of the human race would be Anglo-Saxon in a certain number of years, for he did not consider it important that we should have supremacy, if it meant that Germany or France were to be prevented from coming to their own; and now a critic of Anglo-Saxondom has arisen in our own land, in the person of President Charles Cuthbert Hall of Union Theological Seminary, New York City, whose address before the graduating class of Boston University on Wednesday bids fair to be discussed widely.

President Hall went out to India and Japan a few years ago as lecturer on the Haskell Foundation. He went to give, but he got quite as much as he gave. He incarnated very finely to the Orientals whom he met the ideal of a refined, truly spiritual, eloquent, sympathetic and thoughtful Christian gentleman whose best apologetic was himself. But in his intercourse

robbing bank presidents and abscounding cashiers, idlers, tramps and reprobates of all sorts, but they are not the white race. On the other hand, those of the respecting the worth of Oriental religions and Oriental peoples not altogether in harmony with the orthodox positions either of Anglo-Saxondom or of the Presbyterian denomination, of which he is a distinguished member. He came back to this country and found that in his absence interest in religion had sensibly waned, materialism had strengthened its grip, whereas in India he had seen a people with whom worship is as normal as breathing, and in Japan a people burning with love of country above wealth or aught else.

Addresses of this tenor, given by President Hall to representative audiences of Christians since he returned, have not drawn down on him the fire of criticism that they would have a generation ago, although there are many who do not share his pessimism as to home or his optimism as to Oriental conditions. The significant fact is that he speaks on along the same lines, as his speech at Boston University indicates, and that he has accepted an appointment to visit India and Japan again and lecture on the same foundation to the same sort of audiences of highly educated, critical Hindus, Parsees, Mohammedans, Buddhists and Shintoists.

Dr. Hall's theory that certain of our national phenomena to-day show a reversion by us back to a primitive Anglo-Saxon type untouched by the Latinized institutions of Church and State, will breed controversy, for it is an admission that we are farther on the road toward Europe's indifference to and contempt for institutional religion than our most pessimistic critics of Church life had ventured to affirm, and an admission also that secularism has a firmer grip on our people than any faith which illumines the life beyond. That indifference to institutional religion is increasing in this country is not in dispute among thoughtful men, but that we have gone farther in that direction than the English may well be doubted. Secularism is a popular philosophy of life among old-fashioned individualists as well as among more modern Socialists, but a majority of our people still have an immortal hope.

There remains much truth, however, in President Hall's warning to the American champions of typical Anglo-Saxon ideals. Love of possession for possession's sake is a consuming passion with too many statesmen as well as captains of industry. Theoretical idealism may be regaining sway in our colleges and universities, but utilitarianism infects our educational system, and practical materialism our daily domestic and business life; and the slogan of personal liberty with which American democracy came into being has been carried to such extreme by "the conscienceless individualism of an irresponsible democracy," that a reaction has come, which individualism can only thwart by conceding in some measure larger social function for men acting collectively.

Moreover, as President Hall contends, the only force to stem the tide of reversion—if reversion there be—of our people to Anglo-Saxonism in its primitive and savage forms is a healthy vital religion, with a grip on men's conduct, as well as on their imaginations or their minds. The Anglo-Saxon blend of religion and "the big stick" has subjected him for centuries to the Celt's satire, and not without reason; but one dreads to think what the Anglo-Saxon might have done in the world had he had no religion, or what he will do if he loses the religion which he has.

BISHOP BELL OF THE UNITED BRETHREN CHURCH.

Bishop William M. Bell preached last Sunday morning in the Church of the United Brethren in Christ in Oakland. He is on the Pacific coast holding the annual conferences. Dr. Bell was elected a bishop in the United Brethren Church at its last general conference which was held at Topeka, Kansas, in May. From 1893 up to that date he had served as missionary secretary. He went from California early this week to Oregon to preside at the Oregon conference which convenes at The Dalles on Thursday. He goes thence to Spokane, Washington, where the Columbia River Conference is to be held next week. We make quotation from an article concerning him in a recent issue of The Religious Telescope, the organ of the United Brethren Church. Beginning at that point where mention is made of his entrance upon the work of missionary secretary we quote as follows:

"Doctor Bell at once began pushing for large things. Although only thirty-two years of age, his position and his qualifications made him a leader. Larger contributions were asked for, and such songs as "The Hundred-Thousand Line," many of which were prepared and circulated by the new secretary, brought our Church up to a higher standard of giving. Through his influence, also, the Search Light, as a missionary periodical, made its debut in January, 1895, being improved from time to time till it now is the most handsome publication that comes from our presses. It is regarded by other churches as one of the best missionary magazines published.

"Secretary Bell has made five trips to foreign shores in the interest of our mission work. At Fort Wayne, Ind., in 1895, the board voted to open work in Japan. In the following winter Doctor Bell visited the empire to help get things started, placing matters under control of native Japanese. In the fall of 1897, he made another trip to help get the native church out of a tangle, and virtually to reorganize to work. On both journeys he cultivated the acquaintance of men of high rank, thus helping to place our missions on a more substantial basis.

"In February, 1899, May, 1900, and October, 1903, Porto Rico was visited; first to locate a mission in the territory assigned to our Church, next to purchase property, and last to help dedicate the church at Ponce, and to give general aid to the work. Both Japan and Porto Rico were opened largely through Secretary Bell's advice and influence.

"The cancellation of the debt that had bothered the society for fifty years, is of such recent history as to need no comment other than that the secretary led in the work.

"The literary work of Doctor Bell includes many missionary songs and pamphlets, editorial work on the Search Light, and one of the volumes, 'Love of God,' in the Doctrinal Series. He is well known as a missionary instructor, and is booked for the fourth season at the Young People's Missionary Conference, to be held at Silver Bay, Lake George, N. Y.

"During the past twelve years Secretary Bell has been prominent in interdenominational councils, not only where the subject of missions was prominent, but where any phase of Christian work or federation was to the front. His commanding presence, clear tones, sane ideas, and eloquent appeals are a part of himself,

and all will find ample scope for play on the Pacific District."

It is stated that Bishop Bell will plan, while on this trip, to move his family to the coast at an early date so as best to discharge the duties of his office.

The Pacific extends a hearty welcome to the new Bishop, and gives this sketch in order that Pacific coast Congregationalists may have some knowledge of the man who is to be prominent during the next four years in directing the work of one of the denominations with which we are about to federate.

The Bystander.

In Santa Barbara.

The Bystander made a flying trip to Santa Barbara last week where he addressed a large assemblage in the opera house. The occasion was the High School Commencement. Santa Barbara is one of those restful, beautiful California towns where one would linger and enjoy the sea and mountain. Two civilizations are brought in striking contrast in this little city. The one is typified by the picturesque old mission with its weird old Spanish paintings and relics, and the other by the great Hotel Potter. Walking by the mission one might fancy himself in Spain. Walking along the boulevard skirting the grounds of the Potter he might think he was in Mentone or Canne, France. The hotel is more European than American and in twenty years the lawns and trees may take on that loveliness and beauty which time alone can give.

Secretary Taft and Exclusion.

Secretary Taft ran counter to Western public opinion in his Ohio speech when he told us what to do about the Chinese. He blamed the California politicians for the high fence we have put up against the Chinese. Mr. Taft is a wise man, and may be our next President, but he doesn't know everything about the Chinese question. He does not know apparently that we have no law excluding any Chinese except the coolies, nor does he recollect that "all Chinamen look alike" and that there have been deliberate attempts on the part of the Chinese to defeat that law.

The officials have probably made mistakes, and the method may be defective, but the principle is sound.

The difficulty consists in the advantage taken by the coolie class of the exempt classes specified in our exclusion laws.

For this difficulty the authorities in China are quite as responsible as the United States officials.

The fact is we must make a uniform exclusion law for all classes and races, a law that must be definite and complete and in harmony with America's friendly attitude to all the world.

The immigration issue cannot be ignored, but must be faced without fear or favor and quite apart from commercial advantages. We court the trade of other nations, but we cannot ignore the fact that something must be done about this influx of foreigners. By June 30th a million poor foreigners will have landed on our shores. This is more than the population of eighteen states. It is more than the population of any American city save three.

During the first four months of 1905 2,425 Japanese have come to California, but these will not do us any damage.

Peace and War.

The battle in the sea of Japan will go down in history as the most wonderful of all naval engagements up to this date. May it never be repeated!

Now comes the efforts at peace. President Roosevelt is a far-seeing statesman in that he waited for victory before he advised peace. There is no use asking for peace at any price. Such men create war. The real peace-maker is he who bases his plea upon reformation. Men choose between reformation and revolution. Peace ought not to come except on conditions which right wrongs. Otherwise peace is folly. What is the use of seating a peace committee over the mouth of Vesuvius!

The real peace maker insists upon right conditions. War is often the pathway to peace. To have the tooth extracted is one way of getting rid of pain. Japan has pulled Russia's tooth and has done her a lasting service. Now let us hang up the tooth beside the rifle, and have peace.

Acorns From Three Oaks.

ALOHA.

I Told You So.

Secretary Taft's brave words and the remonstrance of the Chinese merchants against our country's abuse of Chinese gentlemen and scholars approaching our supposed friendly shores emphasize our need of some sound American sense at our ports of entry. Pot-house politicians, grafters and Chinese phobists have no place in such offices of trust and responsibility. I wish every major and minor official who have the enforcement of the exclusion law as a duty could see the frowning hordes of mongolians on their native heath and hear from their threatening throats the salutation "Foreign Devils." If not from a wisely instructed Americanism, then from a healthy fear of a nation of four hundred million who may become our enemies would proceed a fairer estimate of this great nation who want to be friendly to us.

Our American treatment of the Chinese is brutal, cowardly, foolish, wicked. God forbid that this outraged, insulted and angered nation, taught war as Japan has learned it, should turn their guns upon my mistaken countrymen. Brethren, listen! Your Pacific editor is right. Preach, teach, plan, pray, agitate for a Christian treatment of our yellow brethren. The golden rule is workable. Try it; work it. Confucius stated it negatively. Christ made it positive. Follow Christ's version and methods.

As the Russ House did right in welcoming Booker T. Washington, and ought to welcome every clean man of every color, clan or creed who will pay his board, so America ought to be hospitable to every man, woman and child who aspires to be of our free household and will work under our protecting laws in honor and faithfulness. Chinese anger at exclusion will be but a gentle zephyr beside his wrath whom we shall offend if we offend his little ones.

A society of Buddhists is to be formed at Rangoon, Burma, whose object is to reform Burmese theatrical performances. These ought to have been reformed some centuries ago; and one would like to know whether the Burmans could ever have seen need of reforming them if Judson and his successors had not taken the Gospel to Burma.

Church News.

California.

Sonoma.—Children's Day was observed Sunday, June 11th, with appropriate exercises by the members of the Sunday-school. The church is without a regular pastor, but the pulpit is being supplied for a few Sabbaths by the Rev. Mr. Sinclair. The Ladies' Aid Society has just held a most successful garden fete, which completed their fund for recarpeting the auditorium.

Highland.—Our new house of worship is nearing completion. The day for dedication is set, July 9th. Rev. Henry Kingman, D. D., of Claremont, will preach the dedicatory sermon. The cost of building and furnishing will foot up $7,300, all of which is provided for. We shall come to our opening day without the necessity of appealing for any funds—$6,300 raised on the field; $1,000 from C. C. B. S.

Arizona.

Jerome.—On Children's Day eight united with the church, five on confession and three by letter. The offering to C. S. S. and P. S. amounted to $12.75. Rev. Edmund Owens, the pastor, is encouraged by the increased activity in all departments.

Notes and Personals.

The remodeled church building in North Berkeley is very attractive both without and within.

The consolidated churches, Oak Chapel and Plymouth Avenue of Oakland, take the name Plymouth.

The Rev. Dr. Geo. C. Adams gave the address to the graduating class of the Nevada City high school last week.

The Rev. E. J. Singer will speak at the meeting of the ministers of San Francisco and vicinity next Monday on "Preachers and Preaching."

There was one accession to the membership of the Market Street Church at the last communion service on confession of faith. Money has been raised for the repainting of the building.

The young people of the Richmond Church, San Francisco, pay the expenses of the pastor, the Rev. Mr. Luckenbach, to the Christian Endeavor convention at Santa Barbara, and for a week's vacation additional, and conduct the church services during his absence.

The Rev. W. H. Cooke of Steilacoom, Wash., came to California last week for a visit with old friends hereabouts. He is supplying for a few Sundays at Sunol, where he was formerly pastor, the present pastor, the Rev. T. G. Lewis, not having recovered yet from his illness which sent him to a hospital in Oakland. Mr. Cooke will be remembered by many of our readers as a rustling worker for several years in the Sunday-school missionary work in Northern California under the Congregational Sunday-school and Publishing Society.

Dr. McLean returned last week from a visit of several weeks in Southern California. He stated at the meeting of the ministers on Monday that he did not know when he had been in an atmosphere more exhilirating spiritually than that of Southern California. Mention was made of an interesting meeting of the Congregational ministers of Los Angeles and vicinity. It was largely attended by a fine lot of men. The way the First Church of Los Angeles is growing led Dr. McLean to express the opinion that it bids fair to be ere long the largest in membership west of Brooklyn, N. Y. Already Los Angeles numbers more Congregationalists than any other city on the coast.

The Rev. Dr. J. A. Chamberlain of Berkeley, spoke at the Monday meeting of the Congregational ministers of San Francisco and vicinity on the subject of temperance. He reviewed briefly the different stages of temperance work, showing that the ideal was pretty well established but that the practical methods were at present somewhat in question. He proceeded then to conduct an election according to what he regarded as the most practical method of dealing with the liquor problem. Those in attendance were asked to vote on three propositions, for prohibition, for unlimited license, and for a limited number of saloons. He asked that, for the proper illustration of his method, the votes be divided among the three. Then taking the average of the votes cast he found that the ballot had resulted in a declaration for five saloons for a city of ten thousand population. Some had voted for one saloon, some for three or four, others for five or more; some for an unlimited number and others for none at all. It is by such a method as this that Dr. Chamberlain believes that the best ends can be attained in dealing with the saloon. It is a local option plan so arranged as to arrive at the average sentiment of a community.

The Sacramento Union of last Friday says: "At a meeting of the members of the First Congregational Church, held on Wednesday evening, it was unanimously resolved to ascertain the cost of refitting and decorating and improving the church interior, and a committee was named to report to a meeting to be held on the evening of the 27th inst. the result of its deliberations, with the object of raising the money in view. At the meeting Rev. Mr. Booth set forth the needs of the church building, and these include a new roof, an enlarged and improved gallery and choir loft, redecoration of the entire interior of the auditorium, the rebuilding of the great organ and the changing of the entire window fittings of the church to stained or art glass. The estimated cost ranges from $5,000 to $7,000. The church building is the oldest in the city. It is a pioneer structure, and its history is interwoven with the history of the state from its very genesis. It has been the scene of many notable gatherings, and could its walls speak they would bear witness to some of the most notable events in state history as having taken place within their compass. The building is a very strong one, and is good as to foundations and walls for very many years to come. For these reasons it is not thought best to consider the proposition to build a new church; besides, it is one of the two remaining churches in the business section, and it is believed that not all places of worship should go uptown."

Persons who look this week for church news under the caption "Church News," will not find much of it. But the paper has a large amount of Pacific coast church news nevertheless. Considerable is found in the "Notes and Personals." In fact, throughout, they are church news. The article entitled "Association Entertainment" is church news, as are also the reports of the meetings of the Woman's Board and the Home

Missionary Union. There are several church news notes in our "Pacific Coast In Brief." Such news is found also in the Oregon Letter. We gladly publish every valuable item of church news that is sent in, and urge our readers to send more. But we would not have any one think that there is but little church news in The Pacific because at certain seasons of the year, when but little that is worth reporting may be going on in many of the churches, only a few items appear under that special caption. This note is written because now and then some one estimates the amount of church news by the items appearing under that caption. Let no one hesitate about sending in brief items of church news, written in such a manner as to be of more than local interest, remembering that The Pacific is not a local paper, but one for the whole coast, and that details will not be read. But let it not be forgotten that The Pacific has also a wider mission. A paper for church news only would not live a year on the Pacific coast. We want all of that kind of matter, concisely written, that we can get, but we want more than that.

ASSOCIATION ENTERTAINMENT.

It is evident that the time has come for a careful consideration of the question of the entertainment of our Northern California Association of Congregational Churches and Ministers. We hear it frequently as a subject for conversation. Mr. Sparrow Smith, a member of our church in Sacramento, refers to a recent note by Bystander and expresses the opinion that the matter should have the serious consideration of the pastors and the churches, saying in that connection:

"It does not seem to me that the present custom of the entertainment of all the delegates to our Associatio, by some one church, can be sustained by any good reason, nor that it is a wise use of service. Each yeai it imposes too great a burden upon a few members; and there are only a very few of our churches that can undertake such a task."

"Perhaps the best solution of the question would be for each church to pay all the expenses of its entire delegation. This would leave the local church free to provide some social meetings for acquaintance and fellowship. If such a course would seem to interfere with the usefulness of the meetings and tend to keep very many churches from representation, the free entertainment might be limited to the delegations from such churches only whose total expenses were under, say, $500 a year. And to meet the expense of entertaining such delegates a tax could be levied upon the churches according to membership.

"There may be many better ways of providing for these meetings. I simply submit this in the hope of inducing a full consideration of and a final satisfactory solution of a matter pertaining to the pleasure and usefulness of the meetings of our Association."

It has been suggested that this matter be made a subject of discussion in The Pacific. We do not care, however, to open up our columns to any general discussion of the problem, believing that it can be more satisfactorily considered in the meeting of the Association or by a committee appointed thereby.

The opinion of The Pacific is that the time is near for a movement to secure some tract of land at a reasonable distance from San Francisco on which provision should be made for the holding of the meetings of the Association and such other meetings in the interests of the denomination as may be desirable from time to time. It should be of the nature of a Congregational Resort or Retreat. Several denominations on the coast already have such grounds and places. The Presbyterians are working to establish one at Glenwood in the Santa Cruz mountains. The sooner the Congregationalists inaugurate some such arrangement the better.

It is to be hoped that there will be a movement in this direction at once; that something will be accomplished at an early date, and that around this will center the arrangements which the churches may wish to make as to the expenses of pastors and delegates in attendance at the Association meetings.

Oregon Letter

BY GEORGE H. HIMES.

The ladies of the Hillsboro Church recently repaired the inside of their house of worship at an expense of $100. The quickening of the spiritual life of the church was manifested not long ago by the addition of four members on confession of faith and one by letter.

Dr. House was at Corvallis Sunday, June 11th, where he preached the baccalaureate sermon before the students of the Oregon Agricultural College. This institution has the largest student body of any collegiate institution in Oregon. The First Church pulpit was supplied by Rev. F. A. Strough, D. D., of Kalamazoo, Mich.

Mr. W. E. De Reimer, special agent of the Smithsonian Institution, Washington, D. C., at the Government building, Lewis and Clark Centennial, is a member of the First Congregational Church of the National Capital, and has been a regular attendant of the First Church of this city since he came.

The opportunity for extending the hand of welcome to strangers by all the churches of this city at this time and for the next few months is and will be exceedingly great. And it should be borne in mind constantly that first impressions are almost always lasting impressions; hence it is an imperative duty now and always of Christian people not only in Portland, but all along the coast, to be constantly on the alert to extend all possible courtesies to those who are visiting and will visit this coast as never before. From this time forward the tourist travel will not be confined to any particular section of the Pacific slope—all parts will be visited, and an impetus given to permanent settlement by people from all parts of the East who desire a change of location as never before. So let hearty cordiality be the watchword all along the line. By such a course spiritual as well as material prosperity will result, not only among those who decide to cast their lot with us, but the reflex influence upon ourselves will be marked.

On Wednesday, June 7th, for the first time in the history of this state, and, if I mistake not, in the history of the Pacific coast, a man was given twenty lashes at the whipping post for beating his wife. The law enacting this penalty was passed at the last session of the legislature. There are those who characterize this procedure as inhuman, revolting and debasing. Personally, I have no patience with that view. What about the poor, frail beaten wife cowering under the blows of an arrant coward? He was rightly served, and the very shame of the punishment made him leave the city and go where he will be compelled to support himself, instead of living off the earnings of his hard-working wife.

Mayor Williams was defeated for re-election by a majority of 1,200. We have the spectacle of a Democratic mayor and a Republican council. Reformers, so-called, feel that a victory has been won. This is a consummation devoutly to be wished, and every good citizen should do all he can to bring to pass such a condition. There is great room for improvement in many directions.

Attendance at the Exposition is constantly increasing. The general verdict of all who have seen other expositions is that the one now in progress ranks with the best interest, and, in scenic surroundings, surpasses all others by a great deal.

Portland, June 17, 1905.

SOUTHERN BRANCH OF WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Extracts from Letter of Mrs. Garland on First Voyage of the New Morning Star.

"Kusaie was sighted at 11 P. M. on Saturday, November 5, 1904, and the night was so unusually clear as to give us a fine view of the island as we approached. It was delightful too to catch the breath of the Kusaien lilies as we lay at Lela harbor, on the opposite side from the Mission. It is the first time I have ever been on the ship at anchor there, and I could appreciate the Captain's enthusiasm over the beauty of the harbor, nearly land-locked, with the village nestling at the foot of the mountains. The king was the first to come on board, and with him was Polekin, the fine young fellow who will some day be king. Many canoes were soon alongside. Togusra and those with him took the greatest satisfaction in the table and chair (presents) with the inscription on the little brass plate, and many were the exclamations of 'We-e-e!' as they turned the chair around and felt of the polished surface of the table. It was very pleasant to have everyone so glad to see us back again, and we were much amused at the emphatic declaration of some of the men that Captain Garland has grown young instead of old. After the first hour or two it seemed as though we had never been away. The years just melted away 'like a tale that is told,' and the old life again resumed its sway over us. Somehow breakfast seemed of small account; it was all one cares to do to feast one's eyes on the lovely place. At 10:30 we went to service. Another Likiak Sa, the father-in-law of the king, has been ordained in the place of Konlullu, who died last year, and is said to fill his place acceptably. He is a man who has never had a shadow cast upon his character, and is much looked up to by the people; and, although I should judge from his sermon on Sunday that he is not so good a preacher as Likiak Sa, I still think he is good and earnest, and the power of a blameless life is, after all, the greatest thing. The singing was sweet, as in the old days, with tenor and baso well carried, and no fear that one could not hold to the pitch, if she wanted to help out with a little alto. It was restful and satisfying to one's ears. Likiak Sa preached a short sermon from the parable of the 'Prodigal Son,' not at all original, but plain and simple in its setting forth of the teaching of the story. At 4 P. M. the canoes surrounded the ship, and a procession of men and women, boys and girls, moved through the Captain's room, to take a look at their own contributions to the vessel. It met with universal approbation, and there were many expressions of pleasure from the older people; the others were more or less shy, and passed quickly through the room with murmured words of demur about walking over so fine a carpet with sand on their feet. A large company gathered in the cabin, women and girls, while men and boys sat on deck, and, for a little more than half an hour, enjoyed singing with the organ. And their singing was much enjoyed by our ship's company, to whom it was quite a revelation. I had some conversation with some of those whom I had especially wished to see, and then the company went away as quietly as they had come. In the evening, as we sat on deck in the dark, the singing of the Kusaiens at their meeting in the Church, which stands out in full view on the point, came harmoniously over the water, such a contrast to the sounds of shore Sunday evening at Malta or Columbo."

From Foochow, China.

Dr. Kate C. Woodhull, of Foochow, China, writes:

Miss Hartwell, while in America, worked nobly for the cause of the new hospital, but it will take considerable time, probably, to get the $6,000 they are trying to raise. The last I heard there had been nearly $1,000 paid to the treasurer at Boston. The New York branch are trying to raise the money but they will be very glad to have other states help. Unless someone gives a large sum the money is likely to come in slowly.

Thanksgiving Day of last year (1904) completed twenty years of service for sister and me. We are very thankful to the Heavenly Father that he has spared us to work together this long for this people. In the hospital we spend a large part of our time over children's sore heads. We have to add patience to patience many times, for Chinese children are not controlled at all, and, when they are ill, it is very trying. Just now there is a little boy here who had a boil on the top of his head. After it was opened there remained a large ulcerated surface. He screams at the top of his voice all the time we are dressing it, and the mother only sighs, "When will it get well?"

Beside the hospital patients which number one hundred and fifty-seven, I have the care of the Woman's School, kindergarten, and the missionary families in the city.

I have just returned from a trip to Shanghai, where I went to attend the Medical Association of China. There were thirty-four missionary doctors present These doctors are sent out of the best colleges of the home lands and their experience in China is very interesting to hear. Shanghai is called the "Paris of China," and it is so like a foreign city the change is very pleasant. I had not been there for seven years. The streets were full of Russian soldiers returning home after their humiliating defeat at Port Arthur. The steamship companies were having hard work to provide passage for such numbers.

Before this reaches you, perhaps you will have heard that Mr. Hartwell, the grand old man of our mission, has passed on to his reward. He was seventy-nine years of age—fifty-two of those years spent in China. We feel so thankful that Miss Hartwell had returned, she took such beautiful care of him. We could have wished to keep him longer, but he has left behind a beautiful memory. There are many Chinese to give him a warm welcome in heaven.

The Society of Friends in Great Britain now has a larger number of missionaries in the foreign field in proportion to the number of its members than any other religious body in England.

THE HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

Since the morning of June 15th might not be clear and bright, the weather-wise were thankful for the kind of fog which usually brings a warm day in its train, as Piedmont Park, Oakland, was the place arranged for that day's meeting of the W. H. M. U. of Northern California. A missionary picnic! Why not? Surely the call of the morning psalm, "O sing unto the Lord a new song," would not fail of a response in that beautiful spot of his creation, and before the noon recess the banquet hall was filled to overflowing. In the absence of the president, Mrs. O. W. Lucas presided; and the secretary, Mrs. Terrier, being ill, Mrs. F. B. Whyers, of San Francisco, kindly served for the day. The encouraging reports of the treasurer and others called forth again the appeal in our hearts, "Sing unto the Lord; bless his name." Following the reports of auxiliaries, a guest from Redlands spoke for the Missionary Society of Southern California, where their interest and money are divided equally between the Home and Foreign work. The Annual Cradle Roll party brings together a large number of babies, and helps greatly to increase the membership. A few of the members live thousands of miles away and are represented by the relatives or friends who have made them such.

A letter from Mrs. Goodsell expressed appreciation and thanks for the gift toward their parsonage which was given at the last meeting of the Union.

Greetings from the president, Mrs. Perkins, were returned via. heaven, and a message of loving remembrance was sent to the honorary president, Mrs. M. L. Merritt, who is no longer able to come to our gatherings.

After the luncheon hour spent under the trees, the pavilion made an attravtive meeting place for the closing session, the music of the birds vying with the violin duets by Misses Miller and Blodgett.

The sixth volume of Mr. Don. O. Shelton's mission studies for young people, "Heroes of the Cross in America," was the subject for the afternoon's consideration, in order to introduce it to the auxiliaries and interest them to take it up for careful study.

Mrs. F. N. Greely gave a brief outline of the work and sketch of four of the characters, whose life story is therein told:

David Brainard, a martyr missionary to the Indians; John Mason Peck, a pioneer missionary of the West when it was still very far east; John L. Dyer, the "Snowshoe" missionary of Wisconsin, and Joseph Ward, each representing a different section of our country.

Mrs. O. W. Lucas followed with a more full and graphic account of Marcus Whitman, whose name is so familiar on the Pacific Coast. Though less prominent than his, the characters and conversation of his wife and their companions, Rev. and Mrs. Spaulding are equally calculated to win our admiration and respect. A bridal trip such as theirs, it is safe to say, will never be repeated, and the twelve long months of waiting in her lonely home, while her husband took his famous ride to Washington, were not overlooked by the Recording Angel, for, sometimes at least, "they also serve who only stand and wait." The book "should be read by everyone who loves his church, his country and his God."

Mrs. Hazlett's rendering of "Thanksgiving Ann" helped to call forth a generous number of silver pieces for the contribution box, and the cordial invitation from the North Berkeley Church to come to them for our annual meeting, which is to be on the first Thursday in September instead of the third, added not a little to the brightness and cheer of the day, for it is much pleasanter to be invited to meet with a Church than to be obliged to hire a hall, even though it be in Piedmont Park.

L. E. AGARD.

THE JUNE MEETING OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The June meeting of the W. B. M. P. was held in Mill Valley on June 7. Miss Richards conducted devotional exercises, reading John 15. She also spoke of the meeting in Boston, held by the A. B. C. F. M. in order to greet the missionaries going out for the first time; also of the happy coincidence that the name of Mrs. H. H. Atkinson of Harport, is on the Prayer Calendar for the day. Secretary read notes of last quarterly meeting at Fourth Church, San Francisco. Treasurer reported total receipts for year $4,205.85.,

Mrs. Farnam sent her regrets that illness prevented her presence. A letter from Miss Jean Brown of Foochow, spoke of the great need of a new building, the old one is in a very bad state; part of it fell one night. The attendance is larger than it has been. Would not young people like to send S. S. cards or cheap toys or dolls as Christman gifts for the 150 children? But please prepay postage.

Miss Richards told of her visit to the annual meeting of the Southern Branch; they are the largest givers of any part of our Board; their methods are of the best. Many shares were taken in the Foochow kindergarten. Miss Mary Porter addressed the meeting.

Miss Piper reported several new members in the Cradle Roll.

The Committee on Changes in Constitution submitted their report and the changes proposed were read in order that they may be voted on at a later meeting.

Rev. I. C. Meserve, on being introduced, said we could give his talk any caption we pleased. It was the tale of a first missionary meeting in a New England church. Mrs. Ames then gave an invitation to lunch.

The afternoon meeting was opened by Mrs. Yarrow with a Bible reading on the inheritance given us—one of suffering and sacrifice; the great heathen world to love and serve; this was all the inheritance Jesus received. Seeral prayers followed, and a song by Miss Newbegin.

Mrs. Wilcox told of the need of a building in Foochow. The shares are $5 each. The Southern Branch has taken one hundred and fifty shares.

Mrs. Wagner made an appeal for a single woman to go to Lin Ching, China. Here are three million souls in a small territory. The opportunities are unlimited. The native Christians have kept up the work as best they can since the Boxer uprising.

A song was sung by Mrs. Narramore entitled, "Love Divine."

Mrs. Robinson of Vacaville, who is best known to many as Miss Mullen, said she was pleased to count herself one of us. She was born in Africa, and returned there after a number of years' residence in this country. She narrated many amusing anecdotes of her stay in Africa. Her mother's prayer was, "Help us, Lord, to see ourselves as we are, and thyself as thou art."

Miss Flint proposed a rising vote of thanks to the ladies of Mill Valley. The collection followed and benediction by Mr. Yarrow.

THE INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION.

The coming International Christian Endeavor Convention will be held in Baltimore, July 5-10 next. The following are among the richly valuable programme announcements:

The Quiet Hour each morning, at eight, will be a place of real prayer instruction, under the leadership of President Henry Churchill King, of Oberlin, President Burris R. Jenkins, of Kentucky, and Dr. R. A. Hume, of India.

All the practical phases of the work will have careful discussion at the eight conferences each morning. Among the leaders for these are Board Secretaries Hicks, Grant, and Shelton, International Y. M. C. A. Secretary Michener, Mrs. Francis E. Clark, Messrs Clements, Shaw, and Vogt, President George B. Stewart, and Prof. John Duxbury, Manchester, England, for Bible recitals.

At the main sessions, the great themes of missions and evangelism will have large space. Dr. Newell Dwight Hillis, Dr. O. P. Gifford, Dr. Mark Allison Matthews, Dr. Luther Deyoe, and Rev. W. E. Biederwolf will speak on these subjects. Among those speaking of Christian nurture and culture are Dr. Floyd W. Tomkins, Dr. Washington Gladden, Rev. Albert Swift London, Dr. Francis E. Clark, and Dean Herbert L. Willett. Social and public questions will be dealt with by Secretary of the Navy elect, Hon. Charles J. Bonaparte, Rev. Charles Stelzle, Commissioner H. B. F. Macfarland, and others.

The most notable special feature will be the International Festival of Praise, the first evening of the Convention. Rev. Carey Bonner will come from London to conduct this service. The praise of the nations will be sung in many native melodies and some of the noblest musical utterances of the race, closing with Handel's master chorus, "Hallelujah," by the choir of 2,000 voices, orchestra and organ. A cantata will be sung at the Junior rally by 1,000 Baltimore children. On Recognition morning, honorable mention will be made of local and state unions that have been progressive, and worthy local societies recognized. Two-hour-and-a-half rest each midday will do away with rush and hurry. A mid-convention holiday will afford recreation at Washington, Gettysburg, and the seashore. The large new missionary exhibit of the young people's missionary movement will instruct and interest the delegates, as well as an exhibition of Junior work and the Endeavor Museum.

More and more these great gatherings are valuable as a chance for the weak to touch the strong for ideas and inspiration, and the strong are benefited equally.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

July 2.

Topic: The Making of a Christian—His Destiny. 1 John ii: 15-17; 3: 1-3.

A Christian has his origin in God, and he has his destiny in God, for in God, ever, he "lives and moves and has his being." But this does not mean, as the Buddhist sees it, that he sinks into the sea of unconscious existence as a breaking wave is absorbed in the ocean, far from it. The destiny of the Christian as revealed in God's word is one of glorious conscious immortality. We came from God into life; we go to God at death, "but eye hath not seen, nor ear heard; neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him."

It is fitting that our thought is given Bible point in the words of the seer of Patmos. It is St. John the Divine who, more than any other, has in holy vision drawn aside for us the veil of destiny and in symbol given us glorious pictures of the New Jerusalem that tells us "he that doeth the will of God abideth forever."

This, then, is a part of our destiny—its everlastingless. And there is set over against it the transitoriness of all else. The world passeth away and the lust thereof. The world meant here is not primarily the physical world, though that may be included in the thought, but in a moral sense—the wicked world, the ungodly world, the world dead in trespasses and sins. They who do the will of the world—pass away. Just the sad, far meaning of this we can only interpret by other scriptures and the light of the Holy Spirit. The annihilation of the wicked has never, as a teaching, appealed to the heart of the Christian church, nor does it square with the plain sense of the Word, but that there is an emptiness, a vanity, an illusion about the worldly spirit is apparent to all that have eyes to see. Everything that is of the "world" is "drifting by," phantom-like, unreal. The pleasures of sin are not permanent; they who continue in it are dead while they live. There is no destiny in this sense to the wicked, their end is to be cut off. Their world while they have it is a fictitious one, "a world of wills separated from God because dominated by self, a shadowy caricature of creation, an anti-kosmos which the author of the kosmos has not made." So the "great love not" rings out "for the world passeth away and the lust thereof—but he that doeth the will of God abideth forever."

There is a permanent quality about Christlikeness and he who is in Christ aside from mere length of existence. To be saved is to be one with being, and, therefore, indestructible. To do God's will in faith and loyalty is to win eternal life. "Because I live ye shall live also," refers to character as well as to decree, though it expresses both. There is an intrinsic everlastingness to Christian life which makes it worth the other life, and yet it is all because Christ died and rose again. So we have a right to expect a glorious destiny. "Whom he did predestinate, them he also called, and whom he called, he also justified, and whom he justified them he also glorified."

The full meaning of this destiny is hid from us. It will be from glory to glory, for, while "we know not what we shall be, we know that when he shall appear we shall be like him, for we shall see him as he is." Heaven may not be Dante's paradise nor Milton's; it may not have gates of material pearl or streets of material shining gold. Just what the spiritual body will be is not revealed, nor what shall be our glorified powers any more than can we rear the many mansions to our worldly sight. Doubtless all will be a glad surprise, and, therefore, sweeter and more joyful. It is probable that the other life will be as much richer, fuller, more glorious than our present worldly life under its purest conditions as our other life powers and capacities will be larger to enjoy it.

Our future will be ample enough to make good all lack in our present condition. There will be no sorrow or sighing, no fountain of tears unless they be joyful ones. All the dimness of time's sight will be cleared

up, and earth's night will break in an eternal day. No sin will worm its way into our heavenly home, nor "whatsoever loveth or maketh a lie."

If we may judge by the symbols our characters, if characters we can be said to have in glory, will be symmetrical like the heavenly city, their "length and breadth and heighth will be equal." Sometimes now our powers and qualities are out of proportion—too much head and not enough heart; intellect, enough, but too little will, or affections many with little mind. May we not hope that all will be balanced there; that crooked tempers will be made straight and hereditary temperaments overcome. There will be plenty for destiny to achieve or adjust in the best of us, and we are sure the judge of all the earth will do right.

Just a word in closing about the corroborations of our day of this glorious gospel hope. Immortality has been a dream of the ages which has been brought to light in Jesus Christ. Yet it cheers us to find that the presumptions of the best thought is with the hope. Professor Fiske tells us in his "Life Everlasting" that there is nothing in the ripest research of science that militates against the belief and that all the hints from nature hold good to-day as ever. Dr. Myers, in his great work, "Human Personality," more than suggests that psychial science has proved the existence of the soul after death. The words of the poet may climax this point:

My own dim life should teach me this,
That life shall live forevermore
Else earth is darkness at the core,
And dust and ashes all that is.

This orb of green, this orb of flame,
Fantastic beauty, such as lurks
In some wild poet when he works
Without a conscience or an aim.

SECRETARY TAFT DROPS A SIZZLING BOMB.

Secretary Taft, in a recent address at Miama College, Ohio, took occasion to say a few plain things about our sand-lot ranters who take so much pleasure in frightening the California politician into premature gray hairs. The secretary reflects a strong sentiment prevailing over the entire East. In the New York "Sun" of June 2d, we read a violent editorial denouncing our California demagogues as a lot of short-sighted ignoramuses "fairly frothing at the mouth," setting up scare-crows and charging upon them in the most Quixotic fashion. So long as the question was one of blustering, noisy sentiment, the East conceded the point, but the moment that the commercial interests of the East were involved, a tremendous reaction set in.

"Is it just," demanded Secretary Taft, in his Miama address, "that for the purpose of excluding or preventing perhaps one hundred Chinese coolies from slipping into this country against the law we should subject an equal number of Chinese merchants and students of high character to an examination of such an inquisitorial, humiliating, insulting and physically uncomfortable character as to discourage altogether the coming of merchants and students?" A careful reading of this paragraph clearly shows that Secretary Taft had not the remotest idea of even relaxing the exclusion laws as applied to Chinese coolies. He has simply in mind the exasperating and senseless folly in the exclusion act. All Secretary Taft wants and all that the Christian people on this Coast want is not less exclusion, but a law that is humane, dignified and considerate. There is no trouble about enforcing a decent law with honest officials and no law, no matter how rasping and exacting, can be enforced when the officials are corrupt. Neither the Chinese government nor the Chinese merchants object to the exclusion law as such, but they do object to the implication and villainous persecution woven into but not essential to that law.

Secretary Taft sheds light upon the situation in the following reference to our commercial interests in China: "One of the great commercial prizes of the world is the trade with the 400,000,000 Chinese. Ought we to throw away the advantage which we have by reason of Chinese natural friendship for us and continue to enforce an unjustly severe law and thus create in the Chinese mind a disposition to boycott American trade and to drive our merchants from Chinese shores simply because we are afraid that we may for the time lose the approval of certain unreasonable and extremely popular leaders of California and other coast States?" He should know, doubtless does know, that the Chinese laborers are so near the Pacific Coast as to constitute a real menace to the laboring classes and therefore a restriction act is absolutely necessary. The whole contention is as to the method. What we plead for is not less exclusion, but less rasping, less torturing and less insulting methods and more gentleness and hence more strength in the methods prescribed.

The boycott in China against all American merchandise goes merrily on. Early this week two great meetings were held in Tien Tsin. The meetings were attended by 600 students representing twenty-six colleges. Two hundred from commercial guilds were also present, nearly one thousand in all, composed of the leaders of New China. These great meetings passed resolutions to boycott American goods; to stimulate Chinese manufacturers; to circulate anti-American literature, and to record results.

The extent of this disaffection is further emphasized from the fact that other bodies representing 200 members from the commercial guilds of seventeen provinces have signed an agreement under a mutual bond to forfeit 50,000 taels if any member is reported purchasing American goods. The Peking guilds are circulating 10,000 copies of the agreement. The Secretary was speaking in the interest of the commerce directly and of the laboring men on the Pacific Coast when he called attention to the actual situation. —California Christian Advocate.

A student in the Presbyterian mission in the French Congo, Africa, tells how he does it. "I have a little bag," he says, "and into this I put the Lord's money as soon as I receive it. When the Sabbath comes my bag never fails me." The two essential points of this African's practice are: (1) A part of all money gained must be given to God. (2) The Lord's money must be put by itself as soon as received. Where this practice is followed, one examines the contents of the Lord's purse when the contribution box comes around, and the question settles itself.

In Madagascar a poor community connected with the Paris Missions has lately built a church. At the dedication an aged Malagasi minister began his prayer thus: "Oh Lord, thou hast chosen to astonish us in this village to the end of our days! With a people who have nothing thou hast created a church building; on this land, where our fathers offered their senseless worship, thou hast built thy temple! We, the aged ones among the people, have seen many surprising things, but we never dreamed that we should see this!" In every mission field retrospect gives reason for similar astonishment at what the Lord has done.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Sennacherib's Invasion.

Third Quarter. Lesson I.

2 Chronicles xxxii, 9-3.

The Nile was Sennacherib's real destination. But to reach Egypt he must needs pass through the tiny realm of the Hebrews. Nothing there could prove more than a momentary impediment. So thought the Ninevite. He was ignorantly omitting, however, one invincible factor from his calculations. That factor was the religious faith of the people whose country he was invading.

One courageous, patriotic soul stood out against the threatening tide of invasion. The accident of royal office gave him added prestige. It was Hezekiah the king. He proceeded with utmost discretion, taking into his counsel the princes and other men of influence. While he increased the water supply of the city, he destroyed that of the district in which the enemy must needs camp. He strengthened the outer and inner fortifications of the city, and filled the arsenals with newly-made armor, offensive and defensive. He mobilized the army. He infused his own devout and dauntless spirit into the garrison, in an address which for faith and patriotism has never been surpassed.

Every precaution which the king had taken to preserve the morale of the garrison was necessary. The servants of Sennacherib, captain, eunuch, and cup-bearer, appeared upon the neighboring hillsides and addressed the people, who crowded to the walls. They were sappers and miners sent to honeycomb the courage of the defenders of the city. They showed Machiavelian skill; but they failed. Even the threatening letters of Sennacherib fell short of their purpose. All fiery darts were quenched by the faith of the people in God and His servant, their king.

In the last extremity Hezekiah betook himself to prayer. He believed the as yet unwritten Scripture, "The fervent, effectual prayer of a righteous man availeth much." He took every precaution, as if everything depended upon himself. Then he prayed, as if everything depended upon God.

We may never know the precise way in which the Assyrian host was destroyed. But deliverance came to Jerusalem. The crimson shields of Assyria covered the pillars of the temple, so lately stripped of their gold to buy a worthless truce. Sennacherib returned in defeat, to die at the hand of an assassin. A great page of world-history turned that day. On the under side Assyria disappeared, and on the upper Babylonia came into view.

The Teacher's Lantern.

The prophet Isaiah describes the approach of the world-conqueror with nervous and poetic picturesqueness. Like a desolating tide his army reaches the height of Lebanon. The cedars feel his fire at their roots. Damascus is a heap. Hamath, Arpad, Sepharvaim, Hena, Ivah, Calno, Carchemish, are the milestones in his march of ruin. He pauses at Michmash, the Rubicon of sacred history. Ramah, Gibeah, Geba, Benjamite cities, fall in one day. Two score "fenced cities" of Judah are taken. Jerusalem alone remains inviolate, and the ruthless invader even now stands at Nob and shakes his hand defiantly at the daughter of Zion.

The dilemma is fixed. To resist means defeat, and that involves suffering, inhuman and ferocious barbarities unsurpassed in history. The Assyrian bas-relievi tell how cruelly conquerors treated their prisoners of war.

On the other hand, surrender without resistance meant denationalization and deportation of the entire population, according to the fixed policy of Eastern conquerors. The exile would be further embittered by the importation of a heathen colony (also a part of the Eastern policy) into Judea, a motley people who would be encouraged to imitate the Hebrew ritual after the manner of the Samaritans.

In this darkest hour the patriotism of Hezekiah shines with incomparable splendor. He was no stoic—he was keenly sensitive to the situation. He was no hair-brained zealot, ready to impale himself on the enemy's pike. He maintained his poise. He had what has been aptly called the greatest possession; namely, self-possession.

Hezekiah at prayer for his nation is a scene worthy the greatest artist. Justified by the awful emergency, he probably entered the Holy of Holies, and, casting himself before the mercy-seat, spread out before the Lord Sennacherib's grievous letter.

For three thousand years the destruction of Sennacherib has stood as a glorious memorial of answer to prayer.

Napoleon's retreat from Russia is a modern analogy to that of Sennacherib from Jerusalem. A scant twenty thousand out of five hundred thousand French survived. The account of the fall of Sennacherib is still read in the churches of Moscow on the anniversary of the French retreat.

NOTES UPON PRACTICAL RELIGION.

By a Young Merchant in 1823.

"The leadings of Providence. One of the most important things is to be fully and constantly impressed with the truth that the Lord reigns, that he governs the world by his Providence, and that Providence extends to every event however minute and apparently unimportant. It is really lamentable how much practical atheism there is among Christians in this respect. This truth will discover to us the leadings of Providence, for by observing it aright we learn how to read it. As to the means: 1. The safest way is often the right way. I mean the safest in a spiritual sense and on the whole. We are often much perplexed, every way seems a difficult way, we know not which to chose; the safest in such cases is generally the right one. 2d. Prayer. We must pray especially for direction as to the point in hand. And here I would strongly recommend setting apart one or more days of fasting and prayer, to pray for direction in this particular case. This has been the practice of almost every eminent saint, and if we do it with the proper spirit, I may almost say in every case we shall be directed right. 3d. Submission and patience. We often find our way hedged up, even when we are in the path in which we are convinced it is our duty to go; we should wait patiently till the way is opened. Many have turned aside into forbidden paths; wait patiently; the Lord's time is the best time. 4th. A thorough acquaintance with the Bible. If we have this treasure at command, but few cases will occur in which some precept or some promise or the example of some saint will not occur to our minds and point us in the right way. 5th. The biographies of pious men; this is a rich source of instruction on this subject. There is no kind of reading, except the Bible, more profitable than the biographies of pious men who are reaping their reward. Providences are of two kinds: ordinary and extraordinary. Under the former come our circumstances of birth, talents, education, office, etc., and in all these cases the leadings of Providence calls upon us to discharge with fidelity the duties which devolve upon us in consequence of these circumstances. The second embraces cares out of the ordinary track, and to these the question, how are we to discern the leadings of Providence, more directly applies. There are two ways which may be called positive and negative, by which God leads us. Negative. When he stops up the way we are going and compels us, as it were, to take another. This is the way in which most Christians are brought from nature's darkness into the light of salvation. Positive. When of several ways of which we were doubtful what one to take, the right one has been pointed out to us. It is very important that we take retrospective views frequently of the dealings of Providence with respect to us; it will make us wise to discern the leadings of Providence at any time when it may be necessary to determine a case. Especially it will excite confidence in God, for we have all been led by ways we have not known."—New York Observer.

Dr. Church of Birmingham was one of the first persons to invent a bicycle, which he rode about the town, but the invention nearly cost him his practice, for the patients refused to be cured by a man who rode a horse which had no head and ate no oats.

"Hans, how long have you been married?"

"Vell, dis is a ting that I seldom don't like to talk about, but ven I does, it seems so long as it never vas."

—Chicago Tribune.

SWEET CONTENT.

It seems a bold thing to say that, properly understood, there is no more ambitious and inspiring virtue than "content" in the Christian sense,—none fuller of true "passion" in the highest meaning of that great but much-abused word. In this sense content is, indeed, something far higher than the virtue which Dekker apostrophized in the beautiful lines: "Art thou poor, yet hast thou golden slumbers, O sweet content?" In the Christian sense, content has often no golden slumbers; it is not only not apathy, not sluggishness, not passiveness of mind, but in St. Paul's sense it is radically inconsistent with any dwindling tendencies.

In all and every case, the virtue of content does not consist in shrinking within the limits set you, but in going out of yourself, so to transform and transmute the conditions in which you find yourself as to make them feed some of the highest passions of the soul — gratitude, if the particular conditions specially call for gratitude; patience, and forbearance, and fortitude, if they call for them; inextinguishable zeal, persuasiveness and sympathy, if the external circumstances seem to cry out for the exercise of a strong moulding and transforming power to recast and renovate them. This is what the true content means—that hearty willingness alike for calamity, or joy, or weighty responsibility, which is inspired by that magic secret that in each condition alike there is some divine spring of help, some opportunity of so dealing that the actual conditions, however apparently calamitous, shall be better, there and then, than any alternative, however bright. This is certainly the sense in which St. Paul regarded content—as resourceful of the highest kind, involving a spiritual elasticity of the highest kind, a power to transform what often seemed like mere wounds, and pangs, and fetters into new strength, and life, and freedom. Surely nothing less like a merely passive virtue can be imagined than the virtue of content as described by St. Paul: "For I have learned, in whatsoever state I am, therewith to be content."—Spectator.

THE WAY TO THE HIGHER LIFE.

By John Balcom Shaw.

The way into the higher life may be divided into three sections. The first of these is covered by that comprehensive act which is known as surrender. Only he who gives himself up completely to God, taking his will as supremely good and wise and loving, and submitting himself wholly to it, seeking God's glory rather than his own selfish ends and aims, dedicating his money, time and capacities to God, and regarding himself as not his own but the purchased possession of Jesus—only such a Christian comes to taste the deepened spiritual life. Have you got as far as this, my friend? If not, you are a long way off from sanctification.

The second section of the road to holiness bears the name of purification. "Wash ye, make you clean," is the divine command to the people of God. God's Spirit cannot keep company with an evil spirit, and so long as we give tenantry to our own evil desires, we have within us a foe to righteousness. We must cast sin completely away, the last vestige of it, give up every known indulgence, confess our shortcomings down to the end of the list, before the Spirit of Holiness will so much as cross the threshold into the heart. No human person ever shunned a house infected with smallpox more than the Divine Spirit shuns a heart that has still within it an unforgiven sin.

The sign-board over the third section reads "Faith." That means looking away to God instead of looking in to self. It leads to prayer—devout, frequent, continuous, soulful prayer. How can we get help without asking for it? It sends us to our Bible. His mind, not our own, guides us, and hence we search the Scriptures that we may know his mind. Faith keeps us near the cross, since its atonement is our sole dependence, and to cling to anything else is like reaching to seize the crest of a wave and expecting that to hold us up. — The Ram's Horn.

THE HIDDEN LIFE.

Mark those men whose life is hidden in God, so that of themselves they make no account. Thus can they delight themselves fully and freely in all that God is doing, apart from the thought of themselves; as to them, therefore, it is true that heaven and earth are theirs, and all things are theirs, and fulfill their will, because the will of God is their will. And their cup overfloweth with joy even here below, because in all things they have a joy and delight which is steadfast and full. While they walk with God, all is peace; for in him sorrow is not sorrow, and pain is not pain; but all is peace and rest;—all that God willeth, to them is sweet and pleasant. Nor is it only that to them the will of God is sweet; it is more than this:—for to them he gives the fair sunshine of his comfort and the blessed joy of heaven, even here below. So that they live already, as it were, in heaven.—Henry Suso.

MEDITATE ON THE WORD.

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated the Bible through three times." This is precisely what the psalmist had done, when he said, "Oh, how love I thy law! it is my meditation all the day." He had gone past reading into meditation. Like Luther, he "had shaken every tree in God's garden, and gathered fruit therefrom." The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy: "Mediate upon these things; give thyself wholly to them." David meditated in God's Word because he loved it, and he loved it the more because he meditated in it.—Ram's Horn.

AN ESSAY ON THE HORSE.

The following remarkable essay on the horse is said to be from the pen of an Indian student: "The horse is a very noble quadruped, but when he is angry he will not do so. He is ridden on the spinal cord by the bridle, and sadly the driver places his foots on the stirrups and divides his lower limbs across the saddle and drives his animal to the meadow. He has four legs; two are on the front side and two are afterward. These are the weapons on which he runs. He also defends himself by extending these in the rear in a parallel direction toward his foe, but this he does only when he is in an aggravating mood. There is no animal like the horse. No sooner they see their guardian or master than they always cry for food, but it is always at the morning time. They have got tails, but not so long as the cow and such other like animals."—Sel.

Admirers of Mark Twain believe he has never written anything more effective than the little verse he had cut in the modest block of marble which marks the resting-place of his wife in Woodlawn Cemetery, Elmira, N. Y.:

"Warm summer sun,
Shine kindly here.
Warm southern wind,
Blow softly here.
Green sod above,
Lie light, lie light.
Good-night, dear heart,
Good-night, good-night."

Our Boys and Girls

RICE VERSUS WHISKEY.

Plowing through the sea came Rojesvensky,
Peering through the fog lest Togo should be nigh.
Fierce winds blew the fog away,
Showing Togo in the bay.

But not sleeping was the wily Jap,
Only waiting to give Russia's paw a rap.
Many soldiers sank into the sea,
But victory crowned the Japanee.

There's something in stature and there's more in brains,
And everything lies in taking pains;
But why was Russia whipped in a trice?
Why, the Russians drank whiskey, the Japs ate rice.

(Written for the "Advocate" by a special contributor, Miss Mary Crowther, age eleven.)

"DEAR OLD DAD."

We happened at a home the other night, and over the parlor door saw the legend worked in letters of gold, "What Is Home Without a Mother?" Across the room was another brief, "God Bless Our Home." These mottoes will be found in many homes, worked by nimble fingers and expressive of the love and devotion felt by the members of the household for the holiest and happiest of earth's blessings, "Mother" and "Home." "Home, home—sweet home, be it ever so humble, there's no place like home." But there is another factor in the blessedness of home that is too often forgotten, or, at least, perhaps sometimes not fully appreciated, and that factor is "Dad."

We want to preach a little sermon in "Dad's" behalf today. It is no disparagement to "Mother" to say that alongside of the legend referred to above this other would be appropriate: "God Bless Our Dad."

"Dad gets up early, lights the fire, boils an egg, grabs his dinner pail, and wipes off the dew of the dawn while many a mother is sleeping. He makes the weekly hand out to the butcher, the grocer, the milkman and the baker, and his little pile is badly worn before he has been home an hour. He stands off the bailiff and keeps the rent paid up.

"If there is a noise during the night, Dad is nudged in the back and made to go down stairs and find the burglar and kill him. Mother darns the socks, but Dad buys them in the first place, and the needles and the yarn afterward. Mother does up the fruit well, but Dad buys it all, and jars and sugar cost like the mischief.

"Dad buys chickens for the Sunday dinner, carves them himself, and draws the neck from the ruins after every one else is served. "What is home without Mother?"—Yes, that is all right. But—"What Is Home Without a Father?" Ten chances to one it is a boarding-house; father is under a slab, and the landlord is a widow.

"Dad, here's to you. You have got your faults — you may have lots of them — but we will miss you when you are gone."

Yes, dear old unappreciated Dad! The legend which ought to grace the walls of a cottage or the palace in your honor may not appear. You may tread the pathway of life, bearing its burdens ungrudgingly and cheerfully, and go down to the grave unhonored and unsung in framed legends, but you will be missed and mourned nevertheless in the cold gray days when you can no longer answer the call for your services, and will receive your reward on the other shore. Dear old Dad! God bless Dad!—Russellville Courier

SAVED BY A SONG.

When the English steamer Stella was wrecked on the Casquet rocks, twelve women were put into a boat, which the storm whirled away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them whither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome but for the courage, presence of mind, and musical gifts of one of their number. This was Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of certain well-known oratorios as she could, particularly the contralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still dark, a small steam craft, which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters, heard a woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and to their astonishment heard the words, "Oh rest in the Lord," borne through the darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard.

If it had not been for Miss Williams' singing they would not have been observed, and very likely would have drifted on to death, as so many other victims of the wreck did.—Young People's Paper.

HE "RASSLES" WELL.

There is a funny story going the rounds of the papers, and it is vouched for as true. It reminds me of a good yarn told on a boy some years ago. He was German and an employee of a downtown printing office. One Saturday he had blundered in some of his work and the foreman became very angry with him. At six o'clock he was called to the foreman's desk and told that his services were no longer needed.

On the following Monday morning he showed up as usual with his noonday lunch under his arm. The foreman espied the boy as the latter was taking off his coat.

"Say, Joe," he yelled out, "didn't I discharge you on Saturday night?"

"Yes."

"Then what are you here for?""

"My mutter says I couldn't sthay discharged, undt seent me here."

It is needless to say that he stayed on, and finally became proficient in his trade. But here is the new story:

A firm in Chicago advertised for a boy. The application of the one who secured the position is given below:

"Mister, I want the job, mi folks aint ritch, and I got to rassle. It does bete all how hard times is, im fourteen I can do chores and look well in store clothes. I want a good job in your ofis let me in!"

He got the job, and his employers say he can "rassle" well.

An Englishman was once talking to a grizzled old woman, when he chanced to refer to the Queen. "O, 'ow I would like to be the Queen!" said the ancient lady. "Why?" O, it isn't because of her 'orses, because if I were Queen I would 'ave a donkey-cart with red wheels; and it isn't because of her band of musicians on horse-back which goes ahead of the 'orse-guards, for I much rather 'have a Hitalian with a 'and-organ, but just think, if she wakes up at three o'clock in the morning and wants a bite to eat, she can just touch a bell and 'have beef and boiled cabbage right

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